

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, APRIL 9, 1910.

[ONE PENNY.]

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 10.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. E. W. LUMMIS.
 Bermondsey, Fort-road, 7, Mr. C. READ.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. W. H. DRUMMOND, B.A.; 6.30, Mr. EDWARD CAPLETON.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. W. H. DRUMMOND, B.A., "The New Testament as Literature."
 Essex Church, The Mall, Notting Hill Gate, Sunday School Anniversary, 11, Rev. FRANK K. FREESTON; 3.15, Rev. JOHN BALLANTYNE; 7, Choral Service.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. G. CRITCHLEY, B.A.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. ARTHUR PEARSON.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. J. KINSMAN; 7, Rev. F. SUMMERS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. WOODING, B.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30, Mr. THORNTON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Rev. A. M. CHERGWIN.
 Stratford Unitarian Church, 11 and 6.30, P.S.M., Mr. R. W. PETTINGER.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. J. HARWOOD, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unitary Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. FREDERIC ALLEN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. EWART, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. S. HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. P. J. JENKINS.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.
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 LEEDS, Mill Hill, 10.45, Rev. CHARLES HARGROVE, M.A.; 6.30, Rev. W. R. CLARK-LEWIS.
 LEICESTER, Free Christian Church, 11 and 6.30, Mr. E. PICKERING, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. M. WATKINS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
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NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

Situations Vacant and Wanted, &c.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

DEATHS.

BOYLE.—On April 5, at Linfield, Headingley, Leeds, Mary, widow of James Boyle, aged 67.

SHARPE.—On April 6, at Longsight, Manchester, Agnes Florence, wife of Rev. G. C. Sharpe.

SMITH.—On April 3, at 15, Queen's-road, Evesham, of pneumonia, Rosa Mary, wife of William Gill Smith, and second daughter of the late Mrs. Bomford, of Fern Bank, Evesham, aged 45 years. No cards.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

WE are glad to be allowed to print the full text of the vigorous letter which Mr. Lloyd Thomas has sent to the *Daily News* in reply to Mr. Chesterton. Mr. Chesterton has been giving Liberal Christianity in general, and Mr. Lloyd Thomas in particular, a splendid advertisement. A fortnight ago he announced the fact, which most of us knew before, as a triumphant discovery of his own, that Christian virtue is not in itself a guarantee of doctrinal truth. It intoxicates him like champagne and hurries him along to the most extravagant conclusions. Evidently he is greatly relieved to find that the goodness of the heretic has nothing to do with vital Christianity, however the plain man may argue to the contrary. To him it has suddenly become "a musty modern assumption."

BUT Mr. Chesterton cannot dispose of the impressiveness of goodness in this summary fashion. If large numbers of people living in "heresy" are just and generous and temperate and kind, and if the best among them succeed in suggesting some likeness to the character of Christ, it is a fact which must arrest attention and impart a little emotional credit to their opinions. The popular verdict that a religion cannot be so bad, after all, which makes people love one another is fundamentally sound.

IT does not justify eccentricities of opinion any more than the brotherly affection of primitive Christianity proved the reality of its apocalyptic dreams. But to men of wise and temperate judgment it suggests the existence of religious motives and spiritual loyalties, the life of the Spirit, beneath the ebb and flow of conflicting creeds. The resplendent thing which we call goodness counts for something even in a theological argument. It is one of the ultimate terms of our

religious thinking, so long at least as we give a central place to the gospel of Jesus Christ with its supreme ethical values.

The centenary of the birth of Edward Vansittart Neale, Christian Socialist and co-operator, must not be allowed to pass without a word of grateful tribute. Last Saturday a group of friends assembled in the churchyard at Bisham Abbey (Berks), and laid a wreath on his grave. In a brief address, which followed this simple ceremony, Mr. E. O. Greening described Mr. Neale as the saint of co-operation and co-partnership. He was filled, he said, with the spirit of co-operation as they conceived the early saints of religion to have been filled with the Holy Spirit.

MR. NEALE, who was a contemporary of Gladstone and Manning at Oxford and later the friend of Maurice and Kingsley, lived for many years in a small street in Manchester in order to devote himself entirely to the co-operative movement. It is said that he spent as much as £60,000 of his private fortune in the effort to establish self-governing co-operative workshops. In spite of many and severe disappointments his faith never wavered in the value of true fellowship in work as one of the chief moral factors in the uplifting of mankind.

MR. NEALE'S association with the Upper Brook-street Free Church was an interesting incident in his Manchester life. Although he never severed his connection with the Church of England, and retained, we believe, many of the beliefs in which he had been brought up, he had the strongest possible sympathy with the "open way" in religion, and was genuinely attracted by a community which cherished the ideal of spiritual co-operation without dogmatic restrictions. In due time he became warden of the congregation, and was in himself a notable illustration of the fact that spiritual unity is possible without doctrinal uniformity.

SIR FRANCIS VANE, with the influential support of many leaders in education and social reform, has taken in hand the task of organising a "Boy Scout" movement on an educational, and not a military,

basis. The new body is to be known as the National Peace Scouts. The British Boy Scouts and the Boys' Life Brigades will be affiliated with it, giving a total initial membership of 85,000.

IN the manifesto which he has issued, Sir Francis Vane describes the aims of the new organisation in the following terms:—"The Scout movement, as directed by this Association, has for its objects to offer to the young citizens a thorough training in civil discipline, to stimulate a desire for learning, to inculcate the principles of chivalry, and to create in them a sense of their responsibilities towards their neighbours, their country, and the world." The movement will be watched with great interest by those who believe that it is possible to cultivate all that is best in boy human nature and to utilise it for the highest national ends without dabbling in military methods and ideals.

WE have received the full programme of the Domestic Mission Conference which will be held on April 26, 27, and 28 at Blackfriars Mission, Stamford-street, S.E. A similar conference was held ten years ago. On the present occasion we understand that it is desired to give special emphasis to the need of training for social work, the adoption of new methods, and the effective use of the best social knowledge in the slum areas of our great cities. The speakers who are announced include Dr. J. E. Carpenter, Canon Barnett, Mrs. Sidney Webb, Mrs. Willey, Dr. C. S. Loch, Professor E. J. Urwick, and many others who have had practical experience of religious and social work in different parts of the country.

THE Rev. W. Copeland Bowie received a cordial welcome at Essex Hall on his return from abroad this week. He is, we are glad to say, better, but must refrain from too many responsibilities for a little while longer.

THE Rev. R. J. Campbell preached last Sunday at the City Temple for the first time after his recent severe illness, though he is still far from strong.

THE FAITH AND MODERN THOUGHT.

THE excommunicated French modernist, Alfred Loisy, contributes to the new number of the *Hibbert Journal* an article of the gravest import. With the modesty which marks a man of unique distinction as scholar and historian, he offers certain reflections which pass even beyond the important discussion which provoked them and concern the future of religion in its broadest meaning.

We feel that we are listening to one who has earned his right to preside as a judge over a court of critics and upon a question of destiny. He offers a calm summing-up, which we average jurymen can only listen to with feelings mingled of many moods. It would not be well that all of us should attain to this judicial detachment of mind which is so necessary to the historian, who is also a critic. In this article the seriousness of the modern crisis is made very real. The unsettlement and perplexity of the age become apparent. There is something almost Sybilline in the way this man gathers the centuries together as a heap and crystallises their controversies into successive luminous paragraphs of thesis and antithesis, of pros and cons.

But though contemporary theology may be "a veritable Tower of Babel in which the confusion of ideas is even greater than the diversity of tongues," we may yet labour on in hope of a Pentecostal unity when minds whose inner nature "is naturally just as varied as the features of human faces," shall listen to the universal utterance of a Catholic religion, every man hearing it speaking in his own language. But in the meantime a distracting hubbub arises from the streets and the outer courts of the Temple; and the Temple itself is almost empty. As the din of theological chatter assails our ears, we wonder what has become of worship, of prayer, and the ancient devotion of the saints. Are we witnessing only the collapse of a mere orthodoxy, or is it a collapse of inner fidelities which precedes the breaking-up of our civilisation? Is Christianity dying, or is it simply sloughing off its old skin preparatory to a fresh revival of an unexhausted youth?

Perhaps the most hopeful sign is that these great questions, which used to be toyed with in a languid, dilettante mood, are now being asked seriously and even with a fierce intensity of earnestness: whatever survives, whatever perishes, it is certain that the day of cowardly half-questions and timid half-answers is passing away. A fine temper of sincerity, a restrained fervour of goodwill, a demand for utter and unflinching truthfulness are among the most encouraging elements in the present situation. The nobler representatives of the faith have already reached

the limits of compromise. They can proceed no further by way of conciliation, except on peril of turning the whole Christian religion into a tissue of symbolical fables. The life of the historic Jesus is felt to be too precious and too powerful to be lightly transformed into beautiful allegories which, poetically interpreted, may be still believed. The choice is not "Jesus or Christ?" for it seems clear that the Jesus of history claimed to be the Christ, and if he is to be accepted at all he must be accepted in the unity of his real personality. The choice is "Jesus or the Creeds?" This alternative presses with a peculiar urgency upon orthodoxy, and its insistency becomes harsher every day. There comes a snapping point, where the process of "explaining away" becomes a scandal to religion, an affront to intelligence and an insult to sensitive honour. There are many disturbing indications which confirm the pessimist in the fear that what happened in the decline of the Roman Empire is happening to us. Paganism was already dying when its votaries had become so clever and so knowing as to regard its gods as personifications of moral qualities and their escapades as parables, not always edifying, of human experience or of inner processes of the moral consciousness. If Christianity is not to be converted into some such decrepit heathenism, we must preserve the rock reality of its history from the corroding detrition of this allegorising habit. We cannot keep the reality of the creeds and also the reality of Jesus of Nazareth.

There was a time when men felt no difficulty about this. But they can sit at ease in Zion no longer. The contrast is too pronounced, the cleavage has become too wide and too deep, historical science is too ruthless and inexorable, and the claims of veracity too remorselessly exacting.

An idealising imagination has its own function; it can sublimate the bald fact and give it its divine meaning, but it cannot save ecclesiastical dogmas from criticism by simply pleading for a recognition of their essential poetry. Human life is too tough, its temptations too strong, its trials too stern for a religion of myth and poetic fancy to serve our purpose. Our idealism must be rooted in reality. It must bear the strain of the darkest woes. Such realism can only belong to a religion that has been lived as history, that has been expressed in action, that can be felt in biography. It must not only disclose a vision, it must exert a power; it must be not merely revelational, it must be redemptive; it must be not only a light to expose our hidden faults, but a love to burn them out in cleansing fires. In a word, it must be a religion not of concepts and ideas, but of personality. It is the realisation of this that drives men in a zeal

for constructive theology to exaggerate the exclusive supremacy of the historic Jesus. They have a sound instinct for the truth which M. Loisy has expressed, that "to deal with the divine as involving a relation between one person and another is always to make God into a transcendent man; and the difference between this God who is not to be Christ and the Christ-God is, perhaps, not so great as it seems." This is practically what Martineau pointed out years ago in his wonderfully suggestive essay on "The Way Out of the Trinitarian Controversy." But this must not be used to misrepresent the facts of history, which is exactly what some modern writers are fond of doing. They feel that if the absolute and supernatural uniqueness of Jesus is not maintained at all costs, we shall be wallowing once again in the welter of pantheistic or polytheistic cults. Hence Jesus must be regarded as distinct and separate from all other men, in a sense different from that in which these other men are distinct and separate from each other. He must be represented as our only safeguard from practical Agnosticism. This kind of argument easily degenerates, and perhaps usually degenerates, into an extreme Christological scepticism, which Mr. Zangwill once caricatured, not unjustly, in the phrase, "There is no God, but Jesus Christ is His Son."

This, for instance, is the most serious fault in Mr. William Temple's otherwise admirable lectures on "The Faith and Modern Thought."* We refer to this little book by the son of the late Archbishop Temple because it has so many excellent qualities, and because its Christian spirit cannot fail to appeal to the better sympathies of our day. But we confess to one serious disappointment. Again and again he comes perilously near, if he does not once or twice actually reach, the position travestied in that caustic paradox. After arguing with considerable cogency for a purposive interpretation of the universe, he narrows his treatment in order to carry a more richly human and ethical colouring into his conception of the Divine. To do this he tries to establish in an extremely exclusive way the nature of the Atonement and of the revelation of God in Jesus. This leads him at last to make this statement: "The Spirit, therefore, which governs the world must be mediated for us through Christ; we must never for a moment suppose that we can find that same spirit anywhere else without His help. When we have found it in Him, we may see its operation elsewhere. We cannot first find it elsewhere, and then discover that it was manifest in Him. For in all the rest of our experience there is no evidence that the character of the Spirit is the character of Christ." He modifies this later on, but never quite

* Macmillan. 2s. 6d. net.

effaces the exclusiveness of the thought. In the sense that we may interpret the whole plant in the fragrance of its one choicest flower, the statement may be justified. But in the sense which belittles the leaves and other flowers of the same plant, or other plants in the same garden, it is an unfortunate utterance. This kind of uncatholic exclusiveness is not one that is likely to commend itself to Christians who have been deeply influenced by the comparative study of religion, or to nature, lovers who have felt the "impassioned quietude" of such poetry as Wordsworth's. Modern thought will, we believe, recognise the supremacy of the faith and of the personality of Jesus Christ, but it cannot again give it that artificial kind of uniqueness which makes it absolutely exclusive, or renders it impervious to other religious influences and personalities. The newer apocalyptic school of criticism is giving us a more realistic Jesus, a conception which is neither orthodox nor liberal, but simply and veraciously historic—a rugged and heroic figure who claimed to be the Messiah, and who dreamed eschatological dreams of the coming of the kingdom. This Jesus is not less but more inspiring than either the Jesus of the creeds or the "charmant" prophet whom Renan depicted. The religious instinct for reality will never permit this central personality of the faith to be evaporated into a colourless "ideal" Christ, but it will place him in the centre of our own modern eschatological dreams, these social aspirations that have become part of the being of our religion. The antagonism of the Church to the World will be renewed on another plane of struggle but the everlasting hope of the Gospel will find itself once more articulate in the old cry, "Repent, for the Kingdom of God is at hand."

J. M. LI. T.

GREAT REDUCTION IN THE NATIONAL DRINK BILL.

The figures given by Mr. George Wilson, secretary of the United Kingdom Alliance, in his estimate of the national drink bill during the past year, show that there has been a reduction of 7,000,000 gallons in the quantity of spirits consumed. This reduction is largely owing to the continuous change in the habits of the people, the recent depression in trade, and the increased price of spirits. The reference to the change in the habits of the people is worthy of notice, for it indicates that we are at last beginning to see some real benefits resulting from the attention which has been given during the past generation to the question of education, and social environment. Drink will always be a terrible problem until destitution, which works out so fatally in impoverished minds and bodies, ill-health, and moral degeneration, is abolished; but social reformers are coming to realise more and more, not only that drink means poverty, but that poverty is often the cause of drink, and this truth is being brought home to thinking people in many ways.

LIFE, RELIGION & AFFAIRS.

THE FIGHTING EDGE OF PROGRESS.

To those who are strong and happy there is no time like the springtime; our spirit rises in glad union with the crowding evidence of the everlasting youthfulness of the world; our souls sing happily amid the green and gold of life. But the rich freshness of Nature only makes sadness more sad, when the mind is out of joint and our thoughts are thoughts of pain. Then, of our gloom and suffering Nature seems more utterly regardless than ever; her gaiety mocks at our grief or our fear. Our consciousness, so wayward and unstable, clashes harshly with the regular cycle of changing season.

We may perhaps long, then, for such peace as that of the heather on the hill side, which, after a quiet winter's rest, is now thickening in buds for the million little purple flowers which, as sure as autumn comes, will cover the heather bushes as they have covered them autumn after autumn. What, we may think, is the wretched life of humanity worth compared with this indestructible peace? Is sensation worth while if it only makes keener the agony of massacre and the misery of the unemployable? Are those passions worth while which lead to the satiety of the millionaire and the hunger of the million? Would it not be better to endure the wind and the sunshine than the contempt of the proud, than the sense of failure, than the reproachful appeal of those whom our fault, or our failing has injured?

But all this is surely the gospel of death, the surrender of faith, and the greatest of all failures. The butterflies and moths that flit over the heather are higher in the scale of life than the vegetable, and are they not correspondingly more insecure, more liable to ruin from flood or storm, from frosts, early or late, and from the preying birds? Again, the shepherd dog is a higher creature even than they, and correspondingly subject to more aches and pains and to the dawning of moral troubles as well as physical. And his master, the shepherd on the hill top there, is subject to still more manifold pain, and to the difficulties of the larger world in which he lives, simply because he is further on in the scale of creation. In fact, is not our instability and our waywardness a sign of our greater development, of our being in the van of progress? We must press on till we find not a vegetable, nor an animal, but a human, peace.

It seems as though over the large expanse of animal and vegetable life, the creative power was much less active, and the rate of progress much slower than they are with man. Only with extreme slowness—if at all—most species develop; at any rate, we cannot see them develop in historic times. But man we find to be developing at an enormous rate. Let us take first his numbers and his migrations. We know that within historic times the great continent of the West has been peopled by more than a hundred millions of civilised

men from the Old World, instead of a mere scattering of tribes. We know that in India and China, in Australia and New Zealand, round the coast of Africa, and in Egypt, white civilisation is durably settled, and a large increase of native population is taking place. In our own country, Lancashire and the West Riding are becoming a network of almost continuous towns. England has multiplied its population by seven in a couple of centuries; in the Rhine Province of Prussia, on the Franco-Belgian frontier, in the lower Rhone valley, and in Switzerland, similar phenomena are to be found. Evolution is making an epoch, and that epoch is the development of civilised man. Hence comes all this instability; hence corners in wheat; hence the monstrous armies of Europe; hence the struggles against the Shah, the Sultan, and the Czar; hence Indian unrest; hence the problems of unemployment, of pauperism, of the land. These are the growing pains of an advancing society; they are a sign and symbol of our greatness and of the high calling to which we are called.

Nor is it the mere multiplication of creatures of a certain long-standing type which is going on. The type is altering with even greater rapidity. The average length of life in England is believed to have been half of what it now is, even so recently as the reign of Queen Elizabeth; it rose three years during the reign of Queen Victoria; and what is half a century, or three centuries, in the history of evolution? Our dwellings have changed from huts to houses; our fighting instruments have changed from the spear and the stone wall to the shell delivered miles away from a floating fortification; reading and writing—themselves startling modern novelties—have been supplanted by vibrations which have superseded space. Our progress has also carried with it great changes in the flora and fauna of the world. Not only have we taken our rabbits and our sparrows with us, but cattle and corn have taken the places of the buffalo and the prairie grass; cotton plantations are driving the big game from Africa; and we appear to be making the skins of the Australian kangaroos into boots. At present, and until we learn better, we have widely polluted the atmosphere and the rivers, banished the birds, and killed the fish.

And all this turmoil, this destruction of old and beautiful forms, this widespread wretchedness and poverty, this strained and unstable society, are signs that we are in the thick of the creative battle, that victory in these still doubtful issues is of immense moment for the world. It would seem as though among the Western nations—in England, France, Germany and America—this conflict is particularly keen. We are witnessing the creation of the world, and the birth, quite as much as the death, of a Kosmos.

"It may be in yon smoke concealed

Thy comrades chase e'en now the fliers,
And, but for thee, possess the field."

The Jews long ago were stimulated to hope and to virtue by the belief that they were the Chosen People of Jehovah. The earliest followers of Christ were bidden

by their Master to remember that they were the "light of the world" and "the salt of the earth"; a fresh sense of responsibility nerved them to maintain a new morality, unbent by seduction and unbroken by terror. We have given up the conception of a chosen people, and the universe has grown to be an affair of uncounted æons in time, and millions of suns in space. What can we matter? Nevertheless, we have good ground for a reply to the pessimist who tells us that "the struggle nought availeth," that we are all of us trifles together, and that "as things have been they remain." We are, in fact, the Chosen People of Evolution; we are appointed the light of the world and the salt of its purification, and because we are on the critical edge of the conflict, on our victory or defeat in the social struggle of to-day for the well-being of man, hangs nothing less than the progress of the world.

AN EAST END DREAMER.

It is related of Blake that on one occasion, when he was drawing an imaginary likeness of Sir William Wallace at the request of a friend, "he stopped suddenly and said, 'I cannot finish him, Edward the First has stepped in between him and me.' 'That's lucky,' said his friend, 'for I want the portrait of Edward, too.' Blake took another sheet of paper, and sketched the features of the Plantagenet; upon which his Majesty politely vanished, and the artist finished the head of Wallace."

We have been reminded of this incident in reading a recently published book which narrates the history of one frequently distracted by visions when he ought to have been concentrating his attention on the immediate work in hand. The author, who chronicles his own life, would probably have been at the present time that idol of the modern world, a successful business man, if "Edward the First" had not so constantly "stepped in"; if, in other words, he had not given his mind to day-dreams in the years when his father was trying to make a corndealer of him. But we cannot help sympathising with O'Dermid Lawler, although he irritates us sometimes with his pedantry and literary affectations. His is a sincere, and, for all its egotism, a humble soul; and if this book, which deals mainly with incidents in his youth, is clearly the work of a man who has always clung to the belief that the world of imagination is the real world, after all, we are not inclined to quarrel with him on that account. Criticism is called for on quite other grounds, for "East London Visions" is lacking in artistic coherence and unity, and not infrequently marred by long and irrelevant digressions which are rendered more tedious by reason of an erudite and unusual style of phraseology which is Mr. Lawler's besetting sin. The author himself admits that he "disregards accepted canons of art," but he claims that he does not do so in ignorance, but because it has been his sole object to set down just as they

occurred to him the thoughts and events which have moulded his destiny in the conflict between "a new soul and an old world." But if his faults of style are many, his sincerity is beyond dispute; and through all his descriptions of visions and hardships one never loses sight of the earnest, struggling soul, uncertainly groping its way along the paths of experience, and often blinded with flashes of immediate revelation which the mystic understands, but which logically can never be explained.

There is something very touching, and not a little humorous, too, in this autobiography of a poetic youth whose ideas, as he frankly admits, are more apt to make a man a spectator of life than a practical and respected citizen. For what, indeed, does the busy world want with a visionary who talks as if Shoreditch was situated on the banks of the Euphrates, who can read Ovid as he walks through Spitalfields Market, and write poetry ("The Book of Amarah") in the dinner-hour, when he has obtained a post as clerk in an undertaker's firm after tasting all the horrors of destitution? "East London Visions" is, however, something more than a rhapsodist's progress. It is the story of a religious quest, and it is written for the ultimate purpose of showing the supremacy of the Christian faith, divorced from dogma, and summed up in the Lord's Prayer and the Sermon on the Mount. The writer is a lover of simple, God-fearing folk, and it is from the humble and meek that he receives the divine messages for which he is always wistfully waiting.

In an early chapter he introduces us to Mr. Kingsway, who taught in the Sunday School in Brick-lane (a modest building erected by Huguenot weavers), and of whom he subsequently says, "Nothing that I have learned can surpass what he taught me." Mr. Kingsway was a quiet man, full of kindness, patience, "reverent humour," and honesty. He was loved and respected by his pupils, but apparently he was somewhat heretical, for he eventually "had to go" because he would not subscribe some paper the purport of which the boy never knew. The influence of this man was not forgotten, and his discourses on rectitude and adherence to truth bore good fruit, especially at the time when the perplexed youth took his religious difficulties to a vicar who had some reputation for learning, but who could not give the inquiring soul the nourishment it needed.

Many of the incidents in the author's life—for instance, his interview with Pleek, the Free Church minister, who had an easy conscience and a passion for tact; his fruitless attempt to avoid starvation by selling peashooters on Epsom Downs on Derby Day; his relations with Abey Zedion, whose little son Judah required coaching in Latin and Greek; his adventures in journalism, and the foreign quarters; above all, his boyish experiences in his own home—are described with a power and insight that can only spring from genuine feeling. His father, the corndealer, distinctly "a character," is a delightful person in spite of his sarcastic temper; and we cannot forget Mr. Duroy of the Warden Cottage, or Sophonisba, who loved the sound of poetry which she did not in the least understand, and who married a

greengrocer after all. The Star-lady, and the Lady of Venice, are a little too fantastic and unreal; but the poet has symbolised under these names different phases of womanhood, a subject which he always approaches with a certain reverence that saves him from every sin but that of sentimentality. It is curious that, although everything takes place in the East End, Mr. Lawler says very little of the squalor and poverty which we always associate, though less now than formerly, with that part of London. Of course, he knows all about it. Not for nothing has he pawned his school prizes, slept under arches, and penetrated into the unsavoury haunts of the Polish Jews. But he is, first and last, a visionary, and for him the stars shine above the streets of Whitechapel, even when he is hungry, as radiantly as they shine over the unsullied Alps—stars with wonderful names, Phosphor, Orion, Cassiopeia, that fill his dreams with the beauty of the universe, and evoke spiritual yearnings which this world can never satisfy.

G.K.C. AND LIBERAL CHRISTIANITY.

THE Rev. J. M. Lloyd Thomas has asked us to print the following letter in reply to Mr. Chesterton's strictures on "The Good People," which appeared in an abridged form in the *Daily News* on Friday, April 1:

"I hasten to put myself right with Mr. Chesterton on a point which it grieves me to see he has misunderstood. My remark about abstaining from virulent and vulgar denunciation did not apply to what he had written, but to the type of dogmatic abuse which recently disgraced the platform of the National Free Church Council.

"If he had understood this he would perhaps have interpreted otherwise the rest of the paragraph which he quotes. His reply, which professes to expose the 'Noble lives dodge,' is one that I have myself used in my more commonplace way. But it is possible to handle it perversely, as Mr. Chesterton now does, to the confusion of every plea for Christian charity, and to the denial of the Christian saying, 'By their fruits ye shall know them.' What he sees with remarkable penetration in secular politics he refuses to see in ecclesiastical politics, and while some intellectual errors are productive of moral evil other errors are from the moral point of view practically negligible, or, given rope enough, will in due time hang themselves. The intellectual or theological Puritan has far less excuse for himself than the moral Puritan. An error in calculating the number of protuberances on the surface of the moon would be comparatively a matter or moral indifference; but an error in the number of bottles of wine one may drink at a single dinner or in the number of wives or husbands one may marry is a matter of some consequence. But even here we ought to distinguish between the spirit of George Eliot and the spirit of Byron. Antivivisectionists like Mr. Chesterton and myself would do well to recognise a difference between a sheer lust of diabolical cruelty and the spirit of a 'desperate' search for knowledge by a kind-hearted scientist.

* East London Visions. By O'Dermid W. Lawler. London: Longmans, Green & Co. Pp. 304. 6s. net.

Violent Radicals as we both are, we can yet distinguish between an avaricious and an unselfish holding of land or capital. The essential good is the good will, and the essential evil is a malicious intent. I will join Mr. Chesterton in violence and denunciation to his heart's satiety if only he be careful to direct his antagonism against the real enemy. What I have been trying to convince him of (now for many years) is that Liberal Christianity is not the enemy and that dogmatic orthodoxy is not the holy of holies.

"Even were every heretic possessed by a devil (as Mr. Chesterton professes to think), it would be the function of the Christian Church so to cast out the devil as to keep and save the man. And if there is to be a crusade against eugenics and lethal chambers, let us be sure that we are ourselves innocent of all advocacy of them. I accuse Mr. Chesterton; and (to his intense relief) violently denounce him for supporting a dogmatic orthodoxy committed to a crueller system of eugenics and a more damnable lethal chamber than any ever suggested by Mr. Bernard Shaw. I charge Mr. Chesterton (if, indeed, he be orthodox, about which I have my doubts) with being guilty of the very crime he abhors. When some advocate of scientific eugenics proposes for a brief term of years to segregate from secular society the physical monstrosities of the race he is splendidly horrified. His instinct is a noble one. I salute him. But what I get violent with him about is that when some advocate of ecclesiastical eugenics proposes to segregate for eternity from the fellowship of the Christian Church Mr. Campbell and his friends, then Mr. Chesterton's eyes snap and sparkle with delight.

"That is the real point in dispute. He is not at all terrified by scientific talk about physical degeneration. He trusts to sensible reforms or (by preference) to sane revolutions. He believes in the sense of responsibility, in the benignity of a wholesome environment, in education, in the contagiousness of health. But when it is not matter of political but of ecclesiastical theory he quakes at the theological scare-talk about heresy. Some theological colour-blindness may propagate itself in the Church and destroy myriads of innocent souls for ever-lasting. Therefore the heretic must be segregated. Mr. Chesterton distrusts the benignity, the truth, the sanative infection of the Church's saving health, and clamours for the dogmatic nostrums of the sacerdotal expert.

"It will not do. No literary brilliancy, not even that of your most brilliant contributor, can successfully defend it. People who are afraid of Liberalism in politics are distrustful of democracy. People who are afraid of Liberalism in religion are distrustful of the Christian Church. Better than this nervous horror of heretical microbes is the fanatical faith which can take up serpents, and if it drink any deadly thing it shall in no wise hurt it.

"And now that I have violently denounced him I know that Mr. Chesterton and myself will be better friends than ever. At the risk of being smothered, I embrace him as a brother—so far as my arms can circumnavigate him; and conclude with the hope that our remaining differences may be thrashed out some day on the dizzy heights of Beaconsfield."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

DR. GARNETT'S LIFE OF W. J. FOX.

SIR,—As the only surviving grandson of Robert Aspland likely to be in a position to notice your editorial article on W. J. Fox, in the last number of THE INQUIRER, I feel it my duty to take exception to the reference to him contained in it.

Mr. Fox is quoted as having written that "McColl had once a letter of introduction to Aspland, who refused to see him because he had published a sermon speaking disparagingly of the moral character of David. Well!!!" Upon which the editorial comment is "that 'Well' is excellent. We commend its good humour to all adventurous writers, and its sarcasm to their infallible critics."

Good humour! in publishing a libel which can only be founded on hearsay, upon one recognised as a controversial opponent, of whom it could alone be true on the supposition that he could be guilty of an act so foolish and discourteous that Miss Martineau's sarcasm, also quoted in the article, that he was "the formidable prime minister of his sect," would have been quite inapplicable.

If I remember rightly, Miss Martineau's remark was made in her autobiography in connection with the fact that Mr. Aspland had been one of the first to recognise her literary ability, and had afforded her the opportunity of publishing her first effort in the *Monthly Repository*.

If W. J. Fox's libel and his comment of Well!!! is to be commended as an instance of good humour, the least and safest comment I can make is also, Well!!! —Yours, &c.,

ROBERT HARRIS.

7, Queen's-road, Southport, April 4, 1910.

[We shall be glad to receive evidence that the statement quoted in Dr. Garnett's book is untrue. The "Well!!!" refers, of course, equally to the preceding incident, and, in spite of our correspondent's comment, it still seems to us to reflect Fox's amused surprise at the blindness of some people to the fallibility of their own opinions. Whether he ought to have been amused is another matter.—ED. INQUIRER.]

THE CARE OF THE FEEBLE-MINDED.

SIR,—I enclose to you the names of four more generous donors to the fund for our weak-minded children at Sandlebridge. It will be noted that the money sent by friends through the INQUIRER now reaches one hundred pounds. I hope, however, that if any kind and thoughtful readers still feel disposed to help us, that they will not hold their hands because other people have done so much. We are still about four hundred pounds short of the thousand we so earnestly desire to obtain as soon as possible. At the same time, I feel that the response to my appeal in your columns has been most generous, and I thank, in

the name of our Governing Body, all those who have been so good to us, and you for your assistance.—Yours, &c.,

MARY DENDY, Hon. Sec.

13, Clarence-road, Withington,
Manchester, April 6.

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BOOKS AND REVIEWS.

SOME MEMORIES OF MRS. HEMANS.*

MR. FRANCIS NICHOLSON has just published in pamphlet form his paper on "Correspondence between Mrs. Hemans and Matthew Nicholson," read before the Manchester Literary and Philosophical Society. It contributes to our knowledge of the poetess during the four years between her first literary venture, at the age of fourteen, and her marriage in 1812. Felicia Dorothea Browne, as she was then, was certainly a precocious—we had almost written, precious—young lady; withal, marvellously industrious, enthusiastic poetically and patriotically, and disposed, after the manner of Miss Hannah More, towards that association of literature with virtue which usually evidences an unconscious priggishness. But Miss Browne was saved from the willow-pattern goodness of Miss More by her love of nature, which was the chief element in her fluent verse, and a very simple and beautiful regard for her immediate friends. Her friendship for Matthew Nicholson, her senior by forty-eight years, who told his sister that "if he had been twenty years younger he would have married Felicia," is well described by Mr. Francis Nicholson, in the narrative wherewith he has been able to connect the letters that passed between the two, a piece of work so closely and completely done as to justify at least a passing word of praise for what evidently has been a delightful labour of love. The letters themselves are interesting as revealing on the part of Nicholson an overwhelming, but perfectly sincere, admiration for the early outpourings and overflows of the poetess, and on her part a grateful and delightful appreciation of his opinion and friendship. Her letters, in places quite Johnsonian in their manner, are really excellent productions; they are as fluent as her verse, and exhibit not a little humour and a very delicate power of railery. Where they touch upon literary criticism they generally become naïve; and we cannot refrain from quoting her judgment on Scott, whose friendship later she shared. "I have been delighted with the perusal of Scott's 'Lady of the Lake.' I have the presumption to differ from many established critics in preferring it to his former writings; but it is, in my opinion, adorned with all the striking beauties, as well as free from the leading faults, which

* Correspondence between Mrs. Hemans and Matthew Nicholson. By Francis Nicholson, F.Z.S. 40 pp., 4 plates. Manchester: 36, George-street, 2s. 6d.

distinguished those performances. It interests the heart and appeals to the feelings much more forcibly, and its descriptive passages are less obscured by those legendary allusions which fatigue the reader of 'Marmion' and the 'Lay.' It is much to be regretted that a bard so endowed with all the characteristics of true genius, with enthusiasm, fancy, and tenderness, should so far pervert those exalted gifts, as to employ them only in the decoration of some fantastic legend, some obsolete tale of 'Border chivalry,' which only answers the purpose of an hour's amusement, and leaves no impression tending to excite a virtuous wish or a noble emulation."

But we must confess that the portrait which for us most protrudes from Mr. Nicholson's pages is that of Felicia's mother, particularly as she reveals herself in her letters, which we are glad he has included. "It is no more difficult," she writes, "to her (Felicia) to write a poem than to me to write a letter"; and the reader will admit that this is both a delightful testimony to the facility of her daughter's pen and a true statement of Mrs. Browne's epistolary fluency. Her domestic anxieties, her endeavours to secure good publishers for her daughter's verse and an extensive sale, and what at the same time we must recognise as her genuine hope that her daughter might "one day be an ornament to her circle and have an influence in society in the cause of virtue and truth," are all summed up in half a sentence: "I should then hope (on the receipt of £200 for copyrights) that she might have the proud distinction of devoting her talents to the honour and glory of the Giver of them, by making them subservient to counteract the evil destiny of her family." Poor Mrs. Browne! one sees her pen, which could be business-like, struggling not to write too distinctly of family needs, and turning a pious phrase to cover the expression of worldly want. Her appreciation of Felicia's genius had, however, little modesty about it. "She could write in the style of Scott, who seems to engross the public applause, but she does not like any subjects but such as have a moral tendency and may stand the test of time." Alas! But we hope that some of our readers who cannot believe that Mrs. Hemans has bequeathed to them any verse of value, will find in Mr. Nicholson's paper a narrative which, for its simple human interest, was worth relating. As a family document, it will no doubt make its way to the hands of his many friends.

GAMBETTA.*

NEITHER King Cophetua nor his beggar bride had any choice in their horoscope. Fortune favoured them; but had the freak of time played them false, Cophetua might have ruled in notoriety from Potsdam, and his bride been to her dying day a humble subject for the Poor Law Commission. So it is with Gambetta. Had he lived a hundred years before his day he would probably have been as much on our lips as the hero Danton or the great and moderate republican, Mirabeau. He was likened to

both by his admiring contemporaries. By nature he was more suited to those stormy times than to the petty and corrupt official age of the last Napoleon. But in 1870, when Gambetta was at the War Office, he was fighting against desperate odds, among malicious party enemies, for a losing nation. France suffered an inglorious defeat, and Gambetta's fine exception to the miserable conduct of many of her other leaders has been obscured by the general desire to forget the promoters of that débâcle. Bismarck and Prussia are the names we quote to-day—fame being usually slave to success.

The ancestors of Léon Gambetta were small merchant sailors of the Genoese Gulf: his father, a prudent grocer of Cahors, in the south of France, where he had settled. In this "Life and Letters" one is impressed by nothing more than by the remarkable friendship existing between this father and his son. Léon was well educated near and at Cahors, but in spite of his classics he was destined by his father to trade. Always confident, however, of himself, he contrived, by his mother's intervention—she cherished true and tender maternal hopes for him—to oppose his father's wishes and go to Paris, there to study law. His father was sorely displeased and vexed. He had a very doubtful opinion of Léon's future; he felt the risk of his money in this anxious venture. Nevertheless, he allowed his son what he could, 100 francs—about £4—a month. His son's letters to him during this period are strange reading. Together with that affection which he always had for his home, they contain almost humiliating deference to that father—whom later, when he wrote leading articles for Parisian papers, he had to consult as whether he should sign them or not—continual entreaties for his favour, a pleading to excess against his anger, apologetic and embarrassed requests for small loans, and a sterling admiration, after all, for his good sense and virtue. The affectionate freedom of the letters, perhaps, does not appeal to our Northern blood; but we cannot doubt the genuineness of it. We must admire also their lyrical memories of his home and boyhood at Cahors. In spring he writes of the sun in a way worthy of Chantecler. And where was he writing from? No law student had a more bitter struggle at first. Winter found him with no fire. He studied, wrapped in his blanket, at night, by the street lamp. A roll and coffee was his sustenance against frost. For these privations he paid a heavy toll afterwards. And yet we find that rumours had reached his father of his riotous living! The truth was that he was in debt to the sum of £20; that he frequented tavern clubs, where he took the Paris students by storm. They were impressed by his strength, and won by his fiery Southern eloquence. He was becoming a man of repute, if not yet of note. He made friends readily, and openly made friendships to lay a path to the future. He soon became a leader among his fellows and a champion of republican principles, never flagging in his denunciation of the Pope, the imperial intrigues with the Papacy, and the national bankruptcy and corruption. Above all, he slowly became convinced that he was born to plead—to be an advocate, the end of all his hopes.

His studies were at first somewhat desultory, and his father felt justified in his dubious opinion of his son's career. It seemed a bad investment, but his opinion was checked by the brilliant conclusion to those studies. Gambetta had arrived in Paris in '57; in '60 he became an advocate. Two years after his name was assured, and he became the protégé of M. Crémieux, one of the leading jurists of the day. In the same year he was reduced to borrowing five sous for a shave before going into court one day. In '68, after the Procès Baudin, in which he attacked the Empire in a speech of thunder, he was compared to Cicero. "He was a celebrity on the morrow, in a fair way to become a great man," Daudet records. In eight years and at the age of thirty he had become a celebrity. One may infer his brilliance and his courage from the solitary, unbefriended, and poor start which he had made in a Parisian garret. A year later he was a Deputy. And then his early trials told on him. His health broke down, and never recovered itself completely. He had been careless of it. Carelessness, the obverse of confidence, was his failing.

Yet in '70 he had returned to Paris to be Minister for the Interior, and so for War. One after another the French armies had been squandered to the enemy; and Prussia was waiting for the capitulation of Metz. The parasites of the Imperial cause favoured Prussia as their protector. It was a gloomy time for any patriot; but, despite the times, from being an advocate, Gambetta proved himself a splendid Minister for War, working indefatigably and alone in the deserted offices. He roused the South to arms, and created unforeseen armies. He played havoc with the official and military sycophants. His gigantic work drew praise even from his partisan enemies. And then, after three months, he laid aside his dictatorship, to watch with anxiety the vicissitudes of the Republican party. When, shortly after McMahon attempted to revive the Empire, which the war had ended, his voice was heard again; McMahon gave way; and in 1881 Gambetta formed a Ministry. He found his position beset with difficulty. The work proved too arduous for his exhausted strength. The next year he died, a little while after his mother, to whom he was much attached, and leaving his proud father to mourn him.

When it is remembered that he was only 44 at his death, and that he had been the equal of M. Thiers, who at Gambetta's birth was already a man of note, it may be judged what a future might have been before him, for he was a man of big parts. One of his early sentiments was: "One science alone shall be taught, political economy; one altar alone shall be erected, humanity; one principle alone, order; one society alone, the world. Liberty, seated in the centre of the spiritual world, can only be approached by passing through a wide avenue—the avenue of progress!" He acted on this; and yet with his republican idea of justice he combined a shrewd ability to reckon with existing conditions. One day he could secure by his freedom of speech the acquittal of those men who led the Communist riots in Paris after the war. Another, he could give the advice of a diplomat that might have changed the career

* Gambetta: Life and Letters. By P. B. Gheusi. London: T. Fisher Unwin. 12s. 6d. net.

of Bazaine. He was bent on nationalisation of railways and other large interests; but he was strict against State bankruptcy, and recognised the difficulties involved. We conclude by a brief quotation concerning him:—"At the first glance one could see in the huge head, in that broad forehead, in the glitter concentrated in his only remaining eye, in that mouth with its kind smile, in that short but herculean form, in his whole attitude, a happy mixture of intelligence and power, of lofty ideals mingled with energy and determination. Men of great bodily strength are seldom endowed with great minds. Nature had endowed Gambetta with the rare privileges of a perfectly balanced mind and will; his intelligence and discernment were strictly in harmony with each other."

We have said that if he had been more generously treated by Fortune in his youth, he might have been more than a second Mirabeau; but perhaps, after all, though poverty undermined his strength, she was the cause of his greatness. It is difficult to gauge the power of poverty and early struggle in fashioning the great men of the world.

[REVELATION AND INSPIRATION.*

SOME theological books are written from a strictly modern point of view, yet show a certain appreciation of the truth contained in old and familiar doctrines; others are written from a definitely conservative standpoint, yet make not a few concessions to the newer interpretation of things. The book before us is of the latter kind. Dr. Orr maintains the orthodox dogmas in regard to revelation and inspiration, but his orthodoxy is not that of the backward minds in the churches to-day. He distinguishes between the Biblical revelation and the Biblical record, a distinction which, as he says, the older evangelical theology tended almost completely to ignore; and he speaks of those who base the whole edifice of their religious belief on the inerrancy of the Bible as taking up "a most suicidal position." In future, when the Scottish minister of advanced views is being hard pressed by his ruling elder with the remark, "It's no me that says it, it's the word o' God," he will be able to cite Dr. Orr to the effect that the Scriptures are not infallible, and there, perhaps, the heresy hint may happily end. As becomes a professor of apologetics, Dr. Orr assumes an apologetic attitude throughout this able and stimulating book; but he is on the defensive not so much against the scepticism that exists outside the churches as against the new conceptions of religious truth that have found some footing within. His polemic is against such men as Schmiedel and Bousset, and his chief objection to them is that they seek to eliminate the miraculous from the field of revelation. But, indeed, he himself goes a long way in this process of elimination, and his arguments still leave us wondering why he does not go the whole length. He admits that some of the Bible miracles are of a visionary character, and that others are capable of a naturalistic explanation.

Those which he claims to be real he regards as having been necessary to authenticate the "scheme of revelation" at certain critical epochs in its history. But we confess that, apart from the question of historical evidence, a scheme of revelation requiring now and then a miracle to accredit it seems to us too artificial to fit in with a true idea of the divine and natural order of things.

Dr. Orr is aware that revelation has a universal aspect. "A right philosophy teaches us," he says, "to recognise an element of God's self-revelation in every true thought, every worthy exercise of faculty, every achievement of genius, every advance in knowledge and discovery." For practical purposes, however, he regards revelation as synonymous with what is given in the Old and New Testaments. What is there contained has, he thinks, a distinctive quality that is not to be paralleled elsewhere. But it is hardly decisive of the inferiority of the inspiration of such men as Luther, Mazzini and Carlyle, as compared with that of Isaiah and St. Paul, to ask as Dr. Orr does: "Could any of these gifted men have prefaced their utterances, as the prophets did, with a 'Thus saith the Lord'?" Could it be said of the greatest of them what is said of the New Testament apostles and prophets that a church was founded on their witness? We are not so sure, as Dr. Orr seems to be, that some of them might not on occasion have used the phrase in question; and we have always believed that Luther had a good deal to do with the founding of our Protestant Churches.

THE HEBREW BIBLE. The Massoretic Text; edited by C. D. Ginsburg, LL.D. B. & F. Bible Society, 1909. The Book of Isaiah.

THE British and Foreign Bible Society, by way of commemorating its centenary, has, amongst other things, undertaken to publish a new edition of the Massoretic text of the Old Testament. It has been fortunate in securing Dr. Ginsburg as editor; for he is the greatest living authority on the Massorah, *i.e.*, the traditional *apparatus criticus* by which the Hebrew text, as read in the second century of our era, has been preserved. Dr. Ginsburg has compared more than 70 MSS., and 19 early printed editions; and his variants include not merely differences in the consonants but in the vowel points and even the accents. The results of his labours are set forth in the notes, with a clearness which leaves nothing to be desired. From one point of view the task might seem to be hardly worth the labour spent on it. For the various readings are, for the most part, of very slight importance for the understanding of the passage. But the object in view was to present the traditional text in its most accurate form, not to recover or reconstruct the original text as it left the pens of the several writers. All existing Hebrew MSS. of the Old Testament are derived from one exemplar, and it is the aim of this new edition to show what was in that exemplar. Ginsburg has done, as it would

seem finally, what was attempted by Kennicott and De Rossi. The specimen volume containing the prophecies of Isaiah is a marvel of beautiful printing and minute accuracy of detail. It should be added that the notes are all in Hebrew, and make free use of technical terms. This is a great boon to the expert scholar; but it is only fair to warn the reader who may expect a help that he will not find. By the nature of the case, this great edition of the Hebrew Bible will appeal only to a few. But those few will be hard to please if they ask for anything better; and they owe a great debt to the B. & F. Bible Society for rendering so splendid a service to scholarship.

THE LIFE, FAITH, AND PRAYER OF THE CHURCH. By J. B. Paton, M.A., D.D. London: J. Clarke & Co. Pp. 128. 1s. net.

DR. PATON, well known from his writings on social questions, and his many labours for the public weal, gives in this little volume of four sermons the religious faith which has inspired his life's work. As such the book merits attention, for it reveals anew the power in the old Evangelicalism to produce both deep piety and what one of its chief modern exponents, Jowett, of Birmingham, calls the passion for souls. Dr. Paton's presentation, however, of the "reasonableness of that Faith" is not very convincing. His strong conservative attitude to the Bible, and the assumption that the New Testament contains in ideal form the evangelic theology and congregational polity renders much of the argument artificial. The attempt in the concluding sermon to find the true law and spirit of Christian prayer in Acts iv. 23-33, is a lengthy instance of this Euclidian exegesis.

But happily there is something more than theology in these sermons. Interwoven with the doctrinal argument there are passages of religious insight and practical application which have independent value.

This is particularly the case when Dr. Paton is dealing with the Church and its functions. Although he writes as a Congregationalist, and holds the "Independent" theory of the Church, his religious sympathies lead him to a more catholic view. In the memorial sermon on his life-long friend, R. W. Dale, which is perhaps the most satisfying of the four comprising the book, he mildly criticises the theory of strict Independency. He sees that, as with the individual so with the local Church, isolation means death. It must enter into fellowship with other churches to live, and only "through the might of the larger catholic life, of which it then partakes, be inspired to do its utmost for Christ and the world." In a further passage, he gives generous expression to the ideal of a genuine catholic communion, and pleads that "every local church should regard itself, and seek to realise its responsibilities and privileges, as a member of the great federation of the holy Catholic Church."

Sharing with Dr. Dale the lofty conception of the Church as the organ of Christ's spirit, he follows him also in the deeper religious significance this conception gives

* Revelation and Inspiration. By James Orr, M.A., D.D. Duckworth and Co. 2s. 6d. net.

to the sacrament of baptism and the Lord's Supper. One aspect of baptism he insists on which is of great practical value—the responsibility of the Church toward the young child. "The Church must nurture in the Faith the child she receives in baptism, and seek to enfold its young life in the atmosphere of her love and prayer." Were this view of baptism firmly held and widely taught it would eradicate much current superstition and apathy over this service and powerfully react for good on the religious work of Sunday schools.

THE MYSTERY OF EXISTENCE. By C. W. Armstrong. Longmans, Green & Co. 2s. 6d.

THIS little work will have interest to readers of THE INQUIRER, as coming from a son of the late Rev. R. A. Armstrong. There is some suggestion of the father in the pages of the son, more especially in the capacity for sustained philosophic discourse manifested.

The book gathers together the results of much reading and cogitation on the underlying problems of life, and presents them in the form not of an ordered system, but of an outline of such a system. The author writes:—"The present volume is essentially a popular exposition of a system of philosophy which, though some of its features be ancient, I believe to accord very well with the latest scientific knowledge."

Mr. Armstrong is an associate of the Society for Psychical Research, and, as he states, he is indebted to the late F. W. H. Myers for a good deal of his psychology. The only criticism we would pass on this interesting book is that it is dominated too much by this element. The discovery of the subliminal self "I must regard as even more epoch-making than Darwin's discovery of the laws of natural selection," writes the author, before proceeding to expound the metaphysical range of the functions attributed to this self. But let us be quite clear what are facts and what are theories in this discovery. The fact that the whole movement of our mental life is not in consciousness at any given moment, that a psychical process goes on apart from actual experience of that process is made the basis of a doctrine of selfhood that lands us ultimately in insuperable difficulties. If this subliminal region is a sort of intermediate link between the conscious life and the divine life, then the more completely the conscious life can be sunk in the unconscious the nearer man's selfhood comes to God. But man's pathway to God lies not *via* the subconscious region, but *via* enlarged and ever-enlarging conscious life. And man's union with God is not to be conceived of in terms drawn from the material world, such as that of continuity, but in terms that are themselves moral and spiritual, drawn from our actual experiences of union with moral and spiritual beings.

Though Mr. Armstrong's book indicates too high an estimate of the philosophical worth of the guesses and deductions of modern psychical research, it handles the deeper problems of the soul with suggestiveness and ability. It stimulates thought even where it most fails to convince.

PUBLICATIONS RECEIVED.

From MESSRS. A. & C. BLACK:—The Social Calendar: Edited by Mrs. Hugh Adams and Edith A. Browne.

CAMBRIDGE UNIVERSITY PRESS:—Parisian Scenes from "A Tale of Two Cities": J. H. Lobban, M.A.

MESSRS. JAS. CLARKE & Co.:—Notes on the Life and Teaching of Jesus: Edward Grubb, M.A.

MESSRS. KEGAN PAUL, TRENCH, TRUBNER & Co.:—The Martyrdom of Man: Winwood Reade.

MESSRS. LONGMANS, GREEN & Co.:—The Science of Life and the Larger Hope: J. E. Mercer, D.D.

MESSRS. T. FISHER UNWIN:—Modern Light on Immortality: Henry Frank. Both Sides of the Veil: Annie Manning Robbins. Modern Belief in Immortality: Newman Smyth. The Socialist Movement in England: Brougham Villiers. International Art Series—(1) Hadler, by Rudolph Klein; (2) Dante Gabriel Rossetti, by Arthur Symons.

WOODBROOKE EXTENSION COMMITTEE:—Bible Notes, volume 6: The Writings of Paul: Robert D. Franks, B.A.

FOR THE CHILDREN.

THE SEARCHERS.

"WHAT a noble face she has!" murmured two women.

They were looking at a woman's head, made of marble. The marble eyes seemed to glow, and the marble mouth was closed as if in firm purpose. It was the bust of Marianne North, in a house called the North Gallery, at Kew Gardens, near London. Famous and lovely are the Gardens, with the palm-house, the lake, the tall pagoda of many storeys, the path of cedar trees, the walk near the river where the rhododendrons blaze with red flowers in June, the thatched cottage which King George III. and his Queen were so fond of, and the museums full of various kinds of wood. Yes, but I like nothing in the Gardens better than the house in which the eyes of the marble lady gaze and gaze, as if in search.

As we glance round the two rooms in the North Gallery, we see what she searched for, and what she found. The walls are covered with pictures of plants, gay with colour—red, green, blue, yellow, pink, violet, orange, brown, indigo. Eight hundred and forty-eight pictures in all are here—pictures of flowers, weeds, shrubs, trees, grasses. Most of the plants were not painted from copies in books, or even from things that grew in English gardens and glass-houses. Miss North visited the plants in their own homes. That is to say, she took ship from English shores and sailed to the United States, both east and west, to Brazil, to Chili, to New Zealand, to Tasmania, to Australia, to Japan, to Borneo, and to Java, in the Eastern Seas; to Ceylon, to India, to Egypt, to the Cape of Good Hope, to Italy, to Portugal. Thus she carried on her search all round the great globe itself. Not for gold or silver did she search, like the Spaniards who conquered Mexico and Peru; not for slaves did she hunt, like the slave-traders in Africa; her voyages were not the voyages of the pirate in quest of spoil. Her eyes—those

wondrous eyes—sought for things of beauty and things of marvel, and things of use to mankind. She sailed on rivers, she walked on the sands of the sea, she climbed mountains, she heard the roar of waterfalls in lonely valleys, she passed into the depth of the forest, she sat in the shadow of old temples, she saw the sun rise over the pine trees of the Himalaya peaks, she felt joy in the red evening light over the hills of Queensland in the far South; she lifted her eyes to the tall palm trees that hung their feathery leaves over the waters of the stream of old Nile, and she painted the glories that she searched for and found—in red, green, blue, yellow, pink, violet, orange, brown, indigo. And here, in Kew Gardens, are the 848 treasures that she culled; and in this house, where the noble face is preserved in marble, we may go from point to point, from picture to picture, and think to ourselves, or tell each other in whispers, how beautiful the world is, and how grand is the eye that searches for the beauty. We salute this lady, Marianne North, who was born at Hastings in 1830, and died at the village of Alderley, in the West of England, in 1890; and she lies buried in the village churchyard.

Some days are bright and sunny; and some are filled with shade and gloom. There is beauty in the world, and you and I can search for it, as the noble painter did. There is also evil.

One day, I had come home from Kew Gardens, and I picked up a book about food and health. The word food is a good word, and the word health is a good word, and you might think the book would speak of nought but sweet and fair things; but it was not so. There were dark pages in the volume that told of bad food. There were reports from doctors and inspectors (searchers) who had looked into shops and markets and cattle-ships, and searched, and, alas! found what was ugly and foul. They found the bodies of diseased sheep, diseased bullocks, diseased pigs, diseased horses, and the flesh of these animals was meant to be sold for human food. The eyes of the searchers saw much, but they could not see all. In one year, for instance, they found in Smithfield Meat Market, in London, 1,173 tons of bad flesh, and in other parts of London in that same year they found between 30,000 and 40,000 tins of bad foreign meat; and, in the name of the law of England, all this foul food was destroyed, so that the health of the folk might take no hurt. But there was much that they could not see, and all the evil food was not destroyed. You know also that in our towns and counties, we have servants of the State called analysts, whose work it is to search for the bad, not only in the meat-stores, but in the shops where dealers sell milk, butter, sugar, cocoa, bread, vegetables, fruit, &c.

Once I paid a visit to a fever hospital, where I sat for a while with a skilful doctor in his room, and on the table he had a number of small glass tubes, and in these tubes he had small quantities of blood, and he would place a drop of blood under his strong glass (microscope), and search and search and search. For what? For the germs of fever. The blood in each tube was taken from a person who was ailing, and who might or might not be ill of fever; it

was hard to say till the eye of the searcher caught sight of the fever germ under the glass. Then the sick person would be moved from his house to the hospital, so that other people might not take the disease also. I need hardly say the drops of blood drawn from his veins were so few that it did him no harm to lose them, and so the health of the folk of the town was shielded by the wisdom of the searcher.

Now when I set out to tell of the lady who went round the globe in search of wonder and beauty, you had no idea that I should go on to speak of things vile and dreadful and perilous. But let us have our minds clear about this searching. Is it good to search the world, our dear mother-earth, for things of beauty? You will at once say yes. And you can go forth in the place where you dwell, and find many such things from time to time; and even if you live in a gloomy and wretched spot, you can raise your eyes to the blue and gold and white of sky and cloud, and the fair spangle of the stars. And is it good to search the world, our dear mother-earth, for things that are ugly and foul? Yes? No? Maybe you are not sure what to say, and you do well to pause. It all depends upon *Why* we search for the ugly and the foul. But do you think the searchers I have spoken of, the searchers after the bad in the people's food, and after the disease germs that mean danger to the people's health, do you think they are good searchers also? Yes, because they search for the sake of the people's safety and comfort; they are servants of the common weal.

We gave our salute to the noble lady in the North Gallery in Kew Gardens. Let us give our salute also to the men and women who search with keen eyes for whatever does harm and brings the shadow of death. We must be brave, and brave folk can face the ugly as well as the beautiful, and brave folk wage war against the ugly and the foul, so that, little by little, our dear mother-earth may be more and more free from what is vile, and made more and more like a garden city, and the painters may go to and fro and everywhere find places that are lovely, and people that dwell together as joyous brethren.

F. J. GOULD.

MEETINGS AND SOCIETIES.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

MEETING OF THE COUNCIL.

A MEETING of the Council was held on April 4, 1910, Mr. John Harrison presiding. The following members were present:—The President (Mr. John Harrison), the treasurer (Mr. H. Chatfield Clarke), Rev. F. Allen, Mrs. L. M. Aspland, Miss Burkitt, Rev. A. A. Charlesworth, Miss Clephan, Rev. T. E. M. Edwards, Miss H. B. Herford, Miss F. Hill, Mr. H. B. Lawford, Miss L. Martineau, Mr. R. M. Montgomery, Mr. J. G. Pinnock, Rev. W. W. C. Pope, Miss Preston, Mr. Frank Preston, Mr. Ion Pritchard, Rev. C. Roper, Miss E. Sharpe, Rev. F. Summers, Miss Tagart, Rev. W. G. Tarrant, Miss Tayler, Mr. A. A.

Tayler, Dr. Tyssen, Mr. G. Verity, Mr. T. F. Ward, Mr. L. N. Williams, Rev. W. Wooding, Mrs. Wooding, and the acting secretary (Rev. T. P. Spedding).

A reference was made by the President to the death of Mr. Stephen Tayler and Baron Schickler, and the minutes were read by Rev. T. P. Spedding. Mr. Harrison then read the first part of the report dealing with the unfortunate illness which had necessitated the Rev. Copeland Bowie temporarily giving up his work and going abroad. Mr. Spedding had filled his place in the most satisfactory manner, and relieved the executive of a very serious difficulty, and he had been induced to leave Manchester in order that he might reside in London and make Essex Hall his headquarters for the purpose of organising the work more efficiently. The executive wished to acknowledge the hearty way in which the office and book-room staff had co-operated to meet the emergency caused by Mr. Bowie's absence.

Mr. Spedding then read the report, from which we give the following extracts, which are of special public interest.

HOME MISSIONARY WORK.

The knowledge that if possible economies should be effected led to a very careful consideration of the applications for grants. It is, however, difficult to economise where there has been no extravagance. It is still more difficult in cases where it is known that the raising of an extra £5 by the local congregation adds to the struggle of a handful of men and women to keep a little cause alive. The plan would be easy if there was any certainty of repeating the experience of one of the Midland societies, which reports that the policy of reducing the grants has led to a quickened interest in the affairs of the district churches concerned. In Lancashire, too, a great stimulus has been given by the establishment of the independence funds to the efforts which churches are making to free themselves from the position of dependent bodies. This process of education, however, will take some time, and meanwhile, where necessity exists, it must, if possible, be met. This fact alone prevented any large reductions being made, and the saving which the committee was able to effect proves insufficient to meet the new appeals, so that with the grants already made and those which the next meeting of the executive will be asked to sanction there will be an actual increase on the expenditure on grants for the year. The sums voted at the meeting in March amounted to £1,720.

The committee congratulate the Liverpool District Association upon the legacy which is announced for work in the Hundred of West Derby. This bequest will give a magnificent impetus to the splendid work which Liverpool carries on, supposing it is possible to maintain the support at present available. In this instance the obvious dangers of such a bequest will no doubt be avoided, and Liverpool will demonstrate that a large legacy can be left without necessarily doing more harm than good. Meanwhile, it is understood that the legacy will probably not exceed £35,000, and that it will not be available for some few years to come.

There has been a fair demand for the special week-evening lectures offered to the churches last winter, and many interesting reports have been received from the lecturers. An admirable course of lectures on the Unitarian movement, by Rev. W. G. Tarrant, delivered at Essex Hall, has been fairly well attended, though in far less measure than the quality of the addresses merited.

The Association is again indebted to its President for many journeyings hither and thither in its behalf. Mr. Harrison has spared neither time nor trouble in his desire to carry the greetings of his colleagues to churches and societies whenever opportunity offered.

THE VAN MISSION.

To the successful record of the last season of Van Mission work the gratifying addition has to be made that owing to the receipt of two large donations from Sir John Brunner and Sir Edwin Durning Lawrence, the year's effort closed with a small balance to the good. The arrangements for the forthcoming tours are now progressing satisfactorily. Some delay was inevitable owing to the absence of the missionary agent in order to fulfil office duties at Essex Hall, and to arrange for the transference of the office work of the Mission to London. With the assistance, however, of Mr. Talbot, it has been possible to keep the work well in hand, and there is every prospect of another successful summer's work. Offers of help have come in from many of the ministers who have missioned in former years, and it is hoped that in a short time sufficient further promises may be forthcoming to enable a full programme to be announced. The Missionary Conference proposes to hold meetings in as many places as possible, either before or after the visit of the vans, with the hope of either stimulating or consolidating the effort as the case may be. The Welsh van has been withdrawn in order that attention may be devoted to other districts. The London van will spend some time in the neighbourhood of the metropolis and will then go further afield, as far as Southampton, returning by Brighton, and visiting some of the Sussex churches on its journey. Another van will operate in the Northumberland and Durham district, visiting most of the northern churches and devoting special attention to the busy Tyneside towns, and arranging for a big mission in Newcastle. The remaining English van will be used in Cheshire, Lancashire and Yorkshire, covering some of the ground of the original tour and including a number of new towns. Rev. E. T. Russell will again be in charge of the Scotch van, and will work in several new districts and revisit a few of the places where he has become so well known during the last two or three years.

PUBLICATIONS.

The centenary of Theodore Parker will be marked by the issue of a new edition of his Prayers, which the Rev. Charles Hargrove has undertaken to revise, so as to adapt them for use in an English pulpit of the present time. This will, of course, be done with all respect for the original,

and no attempt will be made to improve upon the words used by the devout author.

It is also proposed, if leave can be obtained from the publishers, to reprint a lecture on "Parker," by the late Rev. R. A. Armstrong. This lecture was included in a small book, "Latter Day Teachers," now out of print.

Mr. Hargrove's little volume, "Lessons of the Ober Ammergau Passion Play," which was published by the Association in 1900, is still on sale, and should be welcome to many Unitarians who are looking forward to seeing the play this year in connection with the Berlin Congress or otherwise.

A new edition of Rev. Joseph Wood's useful handbook, "The Bible: What it Is and is Not," will also shortly be ready. A Welsh translation of this book has been appearing in *Yr Ymofynydd*, with a view to its issue in book form on its completion by Rev. J. Rathren Davies. The sudden death of Mr. Davies a few weeks ago seemed to threaten the success of this scheme, but it is satisfactory that Rev. E. Ceredig Jones has signified his willingness to undertake the remainder of the translation.

The committee has since the beginning of the year issued two numbers of a small and occasional magazine, under the title of *Word and Work*, which seeks to give some account of what is being done for liberal Christianity at home and abroad under the auspices of the Association. A good deal of what may be called preliminary matter has to appear in the early numbers, with a view to a general survey of the ground, but when this has been done it is hoped this little messenger may keep a constantly increasing number of readers in touch with the wide work which is attempted. Not least of the recommendations of the magazine will be found in the fact that it is issued free to all who care to apply for a copy either to the office or, preferably, to the minister, secretary, or local treasurer of any of the churches. Readers who care to pay for the postage should send half-a-dozen stamps for a year to *Word and Work*, at Essex Hall.

The Association during the last six months has made grants to churches and others of 62,281 tracts, valued at £122 10s., and 2,864 books, to the value of £180, to postal missions, congregations, ministers, and individual inquirers.

COLONIAL AND FOREIGN WORK.

Encouraging reports are to hand as to the work of the last few months, and especially in Canada the outlook seems particularly bright. Rev. F. W. Pratt has made long journeys to the West, and as far as Victoria, in British Columbia, he has found groups of men and women who were ready to join in his good work. His last letter contained much interesting information, part of which was printed in the last issue of *Word and Work*. Mr. Vrooman also, at Vancouver, is meeting with success, and other workers in distant parts of the field are labouring with acceptance. A good supply of literature is sent to these missionaries, and the committee seeks to strengthen their hands in every other possible way. From Rev. W. Jellie, and Rev. W. Harris, in Australia, satisfactory tidings are also received, and the last letter from Mr. Harris contained an

account of his annual visit to the little church at Shady Grove, where for over twenty years voluntary services have been conducted by Mr. F. C. Smith, who is now in his 80th year. Mr. Jellie refers to the urgent need of a successor to take up the work of Rev. W. Tudor Jones, who is now on his way home from Wellington, and advocates a forward policy for the Colonies, which, he believes, would be justified by results. The committee has given much attention to this question of the ministry for Wellington, but so far has not solved the difficulty. Help in this direction is hoped for from Dr. Tudor Jones, who is expected to arrive immediately, and who will be asked to deliver an address at the Conference on Colonial Work during the Whit-week meetings. The committee arranged with Dr. Tudor Jones to visit the Australian churches on his way home. There can be no doubt that his presence and addresses have been cheering to our friends in their lonely efforts, and his reports of personal impressions will certainly be most useful here.

Mr. Toyosaki reports satisfactory changes in the arrangement of work connected with Unity Hall in Tokyo, and intimates that it is intended to start a printing and publishing agency there. There is little change to report in respect of the work in India. A message of fraternal greeting has been sent to the workers there, in the hope that it may strengthen the bonds of sympathy, and afford encouraging stimulus to them. The mission at Calcutta is to be congratulated on the fact that one of its members, Mr. H. C. Sarkar, has issued a "Life of Ananda M. Bose," copies of which will soon arrive for sale in our own book-room. Since January, when a telegram was received, nothing has been heard of the Khasi Hills work, and the committee are waiting anxiously for tidings of the journey that the missionary was about to take. The Postal Mission in the Dependency is carried on with a certain amount of vigour, and grants of tracts are made as required.

From the African Gold Coast messages are received from the Postal Mission of Sierra Leone, which is also in communication with Manchester. A separate movement is being carried on under native auspices, and the newspapers show that Unitarianism has formed practically the chief subject of discussion in the local press for some considerable time past.

Inquiries are to hand from Seccondee, along the same coast, as to possibilities for training native teachers as Unitarian missionaries. Similar communications have also been received from Italy and Turkey, and from Jerusalem and Antwerp there are letters asking for information as to one or more aspects of our work.

In the distinctly European field the work which is commented on in this report from time to time, presents no matters of outstanding interest, but the ministers in nearly every instance speak with cheerfulness and confidence of the steady progress which attends their efforts. The many friends who recall the Rev. J. Hocart's visits to this country will join in good wishes to him on his retirement from the active ministry after thirty years of service in Brussels. Mr. Hocart will probably remain in some honorary association

with the congregation, but steps are being taken to appoint a regular successor, so as to comply with State regulations.

The grants in respect of this foreign work for churches, postal missions, students, and ministers, were discussed and provisionally granted at the March meeting of the committee, and amount in the aggregate to over £800. Particulars will be printed in *Word and Work*.

THE MCQUAKER TRUST.

Grants have been made as follows to the churches in Scotland:—Aberdeen, £95; Dundee, £85; Edinburgh, £100; Glasgow (Ross-street), £85; with the proviso that Rev. E. Scruton undertake further work at Govan.

In addition a grant has been made to Dundee to the extent of £50 for repairs to the fabric which are immediately necessary, with an intimation that a further sum of £25 will be available when the congregation have raised the balance of the expense.

The course of lectures by Professor Jacks in the University towns met with considerable success, and Rev. A. Webster had encouraging attendances at numerous lectures which he delivered in the northern towns of Banff, Elgin, and Nairn in October, despite the rigours of the season. Rev. A. Scruton was also amply rewarded by his efforts at Govan, and a further course of addresses is to be arranged. Rev. E. T. Russell has preached on Sundays at Falkirk, Camelon, and Bonnybridge and Stenhousemuir, and has delivered week evening lectures in many places, some of which he had visited with his van during the summer. The St. Vincent-street church, Glasgow, will celebrate its centenary during the autumn, and in July the Rev. T. R. Slicer, of New York, hopes to visit and preach at Aberdeen, Edinburgh, and Glasgow.

FINANCE.

The receipts for the year included £3,668 in subscriptions, £597 in collections, £1,440 from investments, £1,427 from sale of publications, and £837 in contributions to the Van Mission Fund.

The expenditure, with a deficit balance of £33 from 1908, included grants to congregations and for special services, £2,614; grants of books and tracts, £587; foreign and colonial work, £831; publication £1,188; salaries and wages of office and book room staff, £879; rent, maintenance, and anniversary expenses, £347; deputations, £61; Van Mission, £931.

A sum of £1,000 from members of the Nettlefold family, in memory of Mr. and Mrs. E. J. Nettlefold, has been invested in accordance with the wishes of the donors.

Mr. Chatfeild Clarke, in a short speech, thanked those friends who had come to the rescue last year and enabled the committee to claim the £500 promised conditionally by a generous anonymous donor, but he drew attention to the fact that more subscriptions were urgently needed in view of the increasing expenditure of the Association, and the loss of several subscribers by death. Some questions were then asked by the Rev. A. A. Charlesworth, Mr. L. N. Williams, Rev. W. Wooding, and Miss E. Sharpe, in regard to forwarding copies of the publications of the

Association to the various papers (denominational or otherwise), the support and restoration of churches in the country districts, churches in South Wales, &c., and Mr. Williams referred to the gloom which had been caused in South Wales by the death of the Rev. J. Hathren Davies.

In moving the adoption of the report, Mr. Harrison referred sympathetically to Mr. Bowie's illness, and said it was hoped that he would shortly resume his work on their behalf, but a good deal depended on the medical advice he received. The President said that he considered the report was a record of good work, and they need not despair after hearing what had been done for the good of their cause. He urged ministers, however, to make the Association more widely known, and spoke of the need of a large number of small subscriptions down to half-a-crown. A special allusion was made to the great field of work in New Zealand, a country ripe for the dissemination of Unitarian views. They had heard with much regret that the Rev. Tudor Jones had decided to return, and it would be a great thing if they could find a successor who would go out to New Zealand and establish churches there. Mention was also made of the work which is being done in Canada. In conclusion, he asked the members to push *Word and Work* as much as possible, so as to give publicity everywhere to the aims of the Association.

The Rev. F. Summers seconded the motion. After the report had been passed several questions were asked, and suggestions made, by the Rev. F. Summers, Mr. R. M. Montgomery, Miss Herford, Mr. Williams, and Miss Hill, chiefly relating to matters connected with various chapels which the Association had been obliged to abandon. Information in regard to the closing of chapels at Canterbury and Deal was given by Rev. T. E. M. Edwards.

The Rev. T. P. Spedding read the programme of the anniversary meetings to be held in Whit-week. [See below.] The Rev. W. G. Tarrant dealt with the International Congress, especially alluding to the visit of the American delegates to England *en route* for Cologne, Berlin, and Hungary, and moved the following resolution: "That the Council cordially commends the forthcoming International Congress of Liberal Religion (Berlin, August 6 to 11) to the support of friends in this country." The Rev. A. A. Charlesworth seconded the resolution, which was carried. Mr. Tarrant hoped that a number of London pulpits would be open to the delegates on the one Sunday which they would spend here, although they would only be able to preach at morning service, as they would have to leave London later in the day.

ANNIVERSARY MEETINGS.

The arrangements for Whit-week are in active preparation, and the meetings promise to be of much interest. As already announced, the preacher will be the Rev. J. J. Wright, of Chowbent, and the service will be held at Essex Church, Kensington. The Essex Hall lecture will be delivered by Rev. W. G. Tarrant, whose topic, "The Story and Significance of the Unitarian Movement," is sure of a masterly

treatment, and; should prove not less interesting than any one of the admirable series which has preceded it. At the Conference on Foreign and Colonial Work, addresses will be delivered by Dr. Tudor Jones, Rev. W. W. C. Pope, who will speak from first hand acquaintance of the work in Winnipeg, and other parts of the Canadian field; and probably also by Principal H. C. Maitra, of the Calcutta Brahma Somaj, who will be in England prior to the Congress in Berlin in August. The Parker Centenary Celebration meeting will make a wide appeal, and the fact that the speakers are to be Dr. Cressey, Rev. J. Page Hopps, Rev. Charles Hargrove, Rev. H. Gow, and Rev. J. M. Lloyd Thomas, shows that a brilliant exposition of the man and his message may be expected. It may not be unfitting at this point to recall the centenary of Theodore Parker's great contemporary, Dr. James Freeman Clarke, which falls on this day, April 4. Dr. Clarke preached the annual sermon of the British and Foreign Unitarian Association twenty-eight years ago, in 1882.

The business meeting, the conversation, the meetings of the other societies which help to fill a busy week, are all now arranged, and Whit-week, 1910, should prove happy and eventful in the helpful sense.

SIDMOUTH OLD MEETING BICENTENARY.

The Bicentenary of the Old Meeting was held on Tuesday, March 29. A commemorative service, held at noon, was largely attended. The service was taken by the Rev. W. Agar (minister of the chapel), and the sermon was preached by the Rev. Henry Gow, B.A., of Hampstead, who delivered an inspiring address on the 2nd Epistle to Timothy, first chapter, sixth verse. Miss Jessie Epps contributed a sacred solo.

A collection was made in aid of the Bicentenary Fund for the restoration of the interior of the chapel.

Luncheon was served in the school-room at 1.30, and at 3 o'clock a public meeting was held in the chapel, presided over by the Rev. H. M. Dare.

The Chairman, after referring to the absence, through illness, of Miss Barmby, said the congregation had been highly gratified that so many friends were present at the proceedings. Anything one could say with reference to the past history of the chapel would be quite appropriate. He was only sorry he did not know more about its history. He had chanced to come across a little book published in 1810, on the beauties of Sidmouth, and in it was a reference to the Old Meeting as the dissenting chapel, a small white building with a thatched roof. Its outward appearance was described as very humble, but neat and convenient within. The earliest minister, the little book said, was the Rev. W. Palk, who preached before the Exeter Assembly in 1719. That brought them back to within nine years of the foundation of the chapel. The only other minister he mentioned was the Rev. Edmund Butcher, who was the minister

when the book was published in 1810. He had come from London to Sidmouth in ill-health in 1797. From the tablet on the wall, it appeared that he remained minister until 1822. In another part of the book the writer mentioned the names of Folletts, as merchants, and other persons of repute, property, and honour, the Woolcot-Lees and Carslakes, and he (the Chairman) was happy to say that they still noted among the supporters of their chapel two direct descendants of that family, viz., Lady Lockyer and Miss Leigh-Brown. A little effort was made in 1870 to close the chapel, owing to the congregation being small, but at the right moment the father of Mr. Gow, who preached in the morning, came to the rescue, and conducted the service. In 1880 the old high pews were lowered, the oil lamps were taken away, and gas introduced, and the afternoon service was discontinued in favour of an evening one. The violin and 'cello were also superseded by the harmonium. The next event of importance was six years later, in 1886, when the thatched roof was removed, and the public-house, which stood next to the chapel, and actually belonged to it, and was under the same thatched roof, was pulled down. It was known as the White Hart Inn. In 1888, when he first knew the congregation, it was a united little circle of people. He (the Chairman) gave up the ministry in 1898, and their present minister was the Rev. W. Agar.

Mr. J. Harrison, President of the British and Foreign Unitarian Association, followed with an address in which he said these were occasions on which they were invariably reminded of the earnestness, self-sacrifice, and devotion of their forefathers to the Liberal faith, and how they fought and suffered in defence of their claim to exercise their right to private judgment, and their determination not to abandon their liberty of conscience.

The Rev. J. E. Odgers, M.A., D.D., after joining in the regrets at the absence of Mrs. and the Misses Barmby, gave a rapid historical survey, in which he mentioned the names of eleven ministers of the Old Meeting whom he had known personally, from the Rev. Wm. James in 1830 to the present minister.

Mr. C. Herbert Smith, LL.D. (London), in the course of a bright address, said whenever he met a Unitarian in London he had either just been or was just going to Sidmouth; in fact, he (Mr. Smith) always understood Sidmouth to be the Unitarian suburb of London. Looking into the future, he was hopeful of one day making Sidmouth his place of residence, and he was, therefore, glad to take part in the proceedings that day, one of the objects of which was to improve the interior of the chapel.

The Rev. A. E. O'Connor (representing the Western Union) conveyed from that body a message of hearty sympathy and congratulation.

The Rev. W. Matthews (of Colyton), representing the nearest sister church, and an older one than Sidmouth, dating back to 1662, also made a short congratulatory and helpful speech.

Other speakers were Rev. W. L. Tucker and Rev. Jeffrey Worthington, and at the close the Chairman expressed the

indebtedness of the meeting to the several speakers for their addresses.

A tea meeting was held in the school-room at six o'clock, which concluded the day's celebration.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION. ANNUAL MEETING.

THE annual services in connection with the Ulster Unitarian Association were held on Sunday, April 3, in the First Presbyterian Church, Belfast, the special preacher for the occasion being Dr. Mellone, of Edinburgh, whose subject in the morning was "The Religion of all Sensible Men," and in the evening "Authority."

The annual meeting was held on the following evening in the Central Hall, the chair being occupied by Mr. John Rogers. The Rev. J. A. Kelly presented the committee's report, in which special reference was made to the change about to take place in the management of the book-room. From the following day Mr. Eustace Gordon would take charge in succession to Miss McCaw, who had been obliged to resign for family reasons. Through the generosity of the Misses Riddell and Sir Edwin Durning Lawrence, the finances of the Association had been put on a satisfactory basis, and they were able now to renovate the Depository and introduce certain new features.

Mr. C. J. McKisack presented the financial statement, which he said showed an unusual feature in the interest on the credit account of the bank.

The Chairman moved the adoption of the reports and the hearty thanks of the Association to the local treasurers and collectors for their services during the past year. He pleaded for an increased interest in the work of the Association, and thought that their subscription list might be greatly extended. The Rev. S. L. Phelps seconded, and the resolution was passed unanimously.

The Rev. H. J. Rossington moved that the hearty thanks of the Association be given to Dr. Mellone for his services on the previous day. There was a peculiar fitness, he thought, in the subjects chosen, for their meetings coincided with the centenary of the birth of James Freeman Clarke, who had emphasised the need of a religion which should appeal to the common sense of humanity. The resolution was seconded by Mr. James Davidson, and heartily passed. Dr. Mellone responded, and went on to deprecate any feeling of despondency or discouragement with regard to the work of the Association. Their position offered them wider opportunities and opened out greater possibilities than that of any other branch of the Christian Church.

Principal Gordon moved that this meeting renew its adhesion to the principles of the Association. These principles, he said, were plain and straightforward. They were the Fatherhood of the one true God; the moral and religious authority of Christ His son; the revelation of the Divine mind and heart in Scripture, and the right and duty of every person to study and interpret Scripture according to his best light. A liberalising tendency could be discerned in all the churches, but we were not to be merely spectators; our own efforts should not be relaxed. Periods of liberalism had been followed by periods of reaction.

The Rev. R. M. King seconded, and the motion was passed unanimously.

The hearty thanks of the meeting was given to the chairman and to those who had provided tea on the motion of the Rev. J. A. Kelly, seconded by Mr. George Ward. The proceedings then terminated with the singing of a hymn and the benediction.

STEPHEN'S GREEN CHURCH, DUBLIN.

INSTALLATION OF THE REV. E. SAVELL HICKS.

A SPECIAL service was held in Stephen's Green Non-Subscribing Presbyterian Church, on March 31, at which the Rev. E. Savell Hicks, M.A., was installed minister, in succession to the Rev. G. Hamilton Vance. The service was well attended, and the church was

decorated for the occasion with palms and spring flowers. The Rev. H. J. Rossington delivered an address on the subject of "The Principles of Non-Subscribing Presbyterianism," in the course of which he showed that their church had developed along the lines of liberty. The Rev. G. Vance Crook, moderator of the Synod of Munster, gave a short and impressive address on "Christian Discipleship." The installation prayer was said by the Rev. G. Hamilton Vance, the retiring pastor, after which, on behalf of the congregation, the right hand of fellowship was offered to Mr. Hicks. The charge to the newly-installed minister was delivered by the Rev. H. Enfield Dowson, president of the National Triennial Conference.

Subsequently a luncheon was given in the Aberdeen Hall of the Gresham Hotel. The chair was occupied by the Right Hon. W. D. Andrews, and there was a large company present. After lunch the Chairman proposed the toast of "The King," and Mr. S. Shannon Millin proposed the toast of "Our Friends, Lay and Clerical." He read a number of letters of apology for non-attendance and expressing earnest hopes for the success of Mr. Hick's ministry in Dublin. The Right Hon. Thomas Andrews, in responding, said he had had the pleasure of knowing Mr. and Mrs. Hicks for a few years and he felt perfectly sure that the congregation would never regret their selection. He had the utmost confidence that with Mr. Hicks as their leader, the Stephen's Green congregation would have bright prospects in the future. The Rev. G. Vance-Crook also responded, and heartily welcomed the new minister and Mrs. Hicks. The Rev. H. Enfield Dowson added a few words, and said that social work amongst the people was the kingdom of God to the true minister. The Rev. J. A. Kelly (Dunmurry) proposed the toast of "Prosperity to the Stephen's Green congregation and their newly-installed Minister," which was cordially honoured, and the Rev. Savell Hicks having expressed his sincere thanks for the kind expressions of feeling that had been made in reference to his wife and himself, the proceedings terminated. In the evening, a social reunion was held in the Aberdeen Hall, at which the Right Hon. Sir A. M. Porter, Bart., presided, when a presentation was made to the Rev. G. Hamilton Vance and Mrs. Vance, consisting of a silver tea and coffee service and silver salver.

THE BOY PROBLEM.

DISCUSSED BY BOLTON UNITARIANS.

THE spring conference of the Bolton District Sunday School Union was held on Saturday, at Unity Church, Deane-road, tea preceding the evening meeting. Mr. Jos. Chadderton (president), took the chair. The Rev. John C. Ballantyne, of London, gave his lecture, entitled "Boys' Own Brigades," illustrated by lantern slides. He stated the boy problem was a very serious and important one. The Children's Act of 1909 was a step, but it only dealt with the abnormal child, and the great question still remained to be solved with regard to the great mass of normal children. Of late years there had been an immense advance in the endeavour to solve the boy problem. Every problem in the world, temperance, constitutional strife, religious awakening, all affected the boy. It was astounding what a great opposition there was to the work amongst boys. Organised gangs of men led them into sin, and on the great steamships there were men doing nothing else than endeavouring to ruin boys' lives. Was it not necessary, then, that they should organise themselves to meet that attack and draw together to oppose the forces by fighting for the advancement of pure, upright living amongst boys? Mr. Ballantyne then explained the movement of which he is head, showing how it differed from boys' brigades in so far as there was not even a taint of militarism introduced. They had been asked to join the National Council of Peace Organisations, admission to which had been refused to other brigades. They carried no rifles, not even broomsticks, but disciplined and helped to develop the lads by means of drill, ambulance, and life-saving classes on land and in water, football, cricket, gymnastic and social clubs. The B.O.B. was entirely for boys, perfectly free from any narrow dogma; they were there simply to dedicate them-

selves to the service of God, and their religious services were linked up with the life of Jesus, who taught man that the greatest of all things is love. The meeting was afterwards thrown open for questions and discussion, and so great was the interest in this subject that it lasted nearly three hours. After the usual vote of thanks it closed with a hymn and the Benediction.

THE SOCIAL MOVEMENT.

AT the second annual conference of the Wesleyan Methodist Union for Social Service, Dr. Scott Lidgett in his presidential address said that two momentous decisions were arrived at last year. The first was provisionally to admit women to membership of the Council, the second to include the teaching of social subjects in the curriculum in each of their theological colleges. It was clear, he said, that whatever might be the immediate prospect of politics, and however many of their desires might be delayed, there was a growth of social feeling throughout the nation which would not long brook delay, and which would cause every party in the State that desired to win the majority of the democracy in its favour to propound great measures of social redemption. It was particularly charged against the Social Service Union that they belonged to one party, and he thought it was suggested that the party was Socialist in character. They had a much higher, much deeper, and much more widely embracing purpose. They desired in an age of social activity to assist the growing diversity of social operations which must be carried on if the work of the Christian Church was to be fully effective, and they existed to bring the social and philanthropic methods of the Church up to date.

* * *

The National Committee for the break-up of the Poor Law, which now numbers more than 20,000 members, pursues its campaign with unwearied zeal throughout the country, and has even succeeded in interesting London. On Monday last, at St. James's Hall, Prof. Gilbert Murray presided over the first of a series of lectures intended to form a reasoned exposition of the Minority proposals. Referring to the charge that the Minority Report is an expression of Socialism, Prof. Murray said he did not think sensible people nowadays paid much attention to an abstract outcry of that kind. The aim was to use specialised services of modern society for dealing with specialised classes of citizens who needed help or discipline. We must abandon the great undifferentiated and unskilled service which dealt with the destitute merely on the ground that they were destitute, and aimed only at the relief of destitution. The test applied by the 1834 Commission, that relief must be made unpleasant, was miserably unfair and inadequate, and often let through the thick-skinned and cunning and condemned the sensitive and timid to quite unendurable hardships. The Minority report was occupied in showing us how to use to the fullest advantage the great body of organised knowledge which was not in existence in 1834. In the course of the lecture which followed, Mr. Sidney Webb put the number of the destitute in the country at one-fifteenth of the whole population. "In London alone there are one million people who have not more than sixpence each per day to feed and clothe them. A quarter of a million people in London are being supported out of the rates and taxes, half by the Poor Law authorities, and the other half by authorities of which the Poor Law authorities hardly remember the names."

* * *

We have received some circulars, with a covering letter signed by Lord George Hamilton, issued by "The National Poor Law Reform Association," which is being formed "in order to place before the public full information as to the Report and Recommendations of the Royal Commission on the Poor Laws and Relief of Distress, and to promote necessary changes in the law, and administration of public relief on the general lines laid down by the majority of the Commission." The Association hopes to bring together for deliber-

ation and common action all who "are utterly opposed to the Administrative proposals of the Minority Report," and who believe that a single administration for public assistance is on all grounds better than a divided administration by departments, as proposed by the Minority; and second, that any measures of reform should aim at encouraging self-reliance rather than dependence on the State.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

The Rev. J. J. Wright, of Leigh, asks us to warn our readers that a man, giving the name of Robert Hace, of Stanhope-street, Birmingham, is going round to various members of our congregations with a plausible tale, which has been found to be untrue, trying to get money.

Bolton: Unity Church.—Unity Church reports the successful establishment of a Young People's Guild.

Chichester.—We are glad to hear that the Rev. A. J. Marchant has just been elected a member of the Chichester Board of Guardians.

First Circuit Church.—The four congregations comprised in the circuit church worshipped together in the Upper Brook-street Free Church on Sunday evening last. The united choir numbered between thirty and forty, and the church was well filled. The Rev. E. W. Sealy was the preacher. On the previous evening the Brook-street school-room was crowded for a united social gathering. Amongst those present were the Revs. E. W. Sealy, W. E. George, H. E. Haycock, C. Peach, and the President of the Association, Mr. J. Wigley. Both gatherings were most encouraging as showing how rapidly the circuit church is realising its unity.

Leeds.—Miss Hargrove, daughter of the Rev. Charles Hargrove, of Mill-hill Chapel, has been elected a member of the Board of Guardians for Chapel-town ward, being at the head of the poll as an independent candidate.

Manchester Association Homes.—We are requested to state that all communications regarding the three Homes of the Manchester District Sunday School Association must, for the present, be sent to the Rev. C. Peach, 68, Richmond-grove, Manchester. After the end of April the Rev. J. W. Bishop will take charge of the Red Cross Home and Mr. Peach will retain the secretarial oversight of the Barleycrofts and Holiday Homes. In the latter Home there are three weeks in June for which parties have not yet been booked, and Mr. Peach will be glad to receive applications from school parties, boys' or girls' clubs, or mothers' parties from domestic missions, &c.

Morecambe.—The last of the course of four lectures on "Unitarianism" was given under the auspices of the North Lancashire and Westmoreland Unitarian Association, at the Albert Hall, on Wednesday, March 30, by the Rev. H. V. Mills, of Kendal. The attendance was not quite so good as on previous occasions, probably owing to the Easter holidays. The lectures have been, however, a distinct success, and warrant a further course next winter. Mr. J. Hartley, B.A., of Lancaster, occupied the chair.

Mottram.—The Rev. H. Bodell-Smith, who has been minister for seven years, bade farewell to his congregation and friends last Sunday, when he preached his valedictory sermons. Presentations have been made to him on behalf of the church and school, to Mrs. Smith by the Ladies' Society, and to Miss Dora Smith by the Girls' and Young Women's Club. The Rev. E. Slater, of Hollingworth Congregational Chapel, spoke at the meeting on the occasion of the presentation to the minister, and alluded to Mr. Smith's visits to the Hollingworth Congregational School and Institute and the addresses he had given, and said he was leaving a lasting impression for good there. He had been a force for righteousness in the district, a great power for good, and an element

of fearlessness had always characterised him. Mr. Smith had been a voice, not an echo, and the district would be poorer for his removal. He (Mr. Slater) did not accept all the tenets of the Unitarian religion, but he honoured the Unitarians for their good living and their belief in a Christian religion.

Portsmouth: High-street.—The Rev. Delta Evans has intimated to the secretary that he finds it impossible to accept the invitation of the High-street congregation to become permanent minister of the chapel, owing to his editorial duties in London.

Sheffield: Upper Chapel.—Mr. Thos. Ridge, who has just retired from office, holds a remarkable record amongst Sunday school workers for attendance during thirty-eight years' service. As far back as 1872 he was appointed honorary secretary of the sick and savings fund connected with the Upper Chapel Sunday school, and he has attended all save three of the Sunday morning meetings at which members of the fund pay in their contributions. In other words, he has put in 1,973 out of a possible 1,976 attendances. Advancing years have at last necessitated his retirement, and at the parents' annual tea party in the Channing Hall on Wednesday evening, March 30, past and present scholars and members of the Upper Chapel congregation presented him with a purse containing £48 from about 160 subscribers. The Rev. C. J. Street presided over the proceedings. An eloquent tribute was paid to Mr. Ridge for his work, also to his wife, who for very many years not only assisted him in the work on Sunday mornings, but was also the sick visitor to the society. Mr. Ridge, in replying on his own and on his wife's behalf, expressed their continued interest in the success of the club and in the welfare of all the institutions connected with the chapel. Mr. Herbert Barnes has been appointed successor to Mr. Ridge. At the quarterly meeting of the Upper Chapel Fellowship Fund, held after morning service on Sunday last, the Rev. C. J. Street, on behalf of about seventy of the members, made a presentation to Mr. James S. Beckett, junr., on the occasion of his marriage and in recognition of his fourteen years' willing service as hon. secretary and treasurer of the fund.

NOTES AND JOTTINGS.

IN connection with the account given in our last issue of the unveiling of a memorial to Josiah Wedgwood, it is interesting to know that Miss Julia Wedgwood, who is now well over seventy, is engaged on a life of the great potter.

M. LEON BOURGEOIS, who distinguished himself at the Hague Conference, made an eloquent speech, prophetic of the world's peace in the future, at the meeting of the Congress on International Law in the Sorbonne. M. Barthou, Minister of Justice, pointed out that the time has come for the drawing up of an international code governing aerial navigation. Among the European delegates present was Professor Holland of Oxford, who is vice-president of the Congress.

MR. HOLMAN HUNT is now 83 years of age, having been born in London in 1827. The earliest years of the artist were spent in the shadow of St. Paul's, and it is not inappropriate that a copy of his famous picture, "The Light of the World," should have been placed on the walls of the cathedral. Watt's "Time, Death, and Judgment" is also there, and this is a welcome sign that the old Puritan objection to the adornment of church walls with pictures is dying out. There is no reason why a church which is already decorated with mosaics, and lit by stained glass windows, should not be further enriched with pictures illustrating love, compassion, brotherhood, and the victory of the soul over evil.

THE cheap flats which have been built in Islington for the benefit of the poorer classes, are arranged in blocks divided by flower beds. They are well lighted, and fitted with hot and cold water, and venetian blinds which can be

used free. The chimneys are also swept free, and the rents are arranged on such an economical scale that a widow can have a two-roomed flat with a bathroom for 2s. per week. The most interesting fact about the scheme is that it is being worked, according to the Lewis Trust, on a business basis, and it is expected that the buildings will yield a return of three per cent. on the capital outlay.

HAMPSTEAD GARDEN SUBURB is following the fashion, and organising a pageant of its own. This will take the form of a Masque which is to be presented at the end of June or the beginning of July, and there will be much singing and dancing, an allegorical representation of the ideals of garden suburbs, and an illuminated procession to end the proceedings.

A PROPOSAL to construct a path across Blackdown Common, which is endeared to all lovers of English poetry by its associations with Tennyson, has been defeated by an overwhelming majority. It was at Blackdown that Tennyson purchased the land on which he built his house, Aldworth, where he was visited by many of the most notable people of his day. The most extraordinary visitor he had, however, is thus described by the present Lord Tennyson: "One June day an American suddenly appeared at Aldworth, saying that he had worked his way over the Atlantic in a cattle-ship in order to recite 'Maud' to the author. Having pity on the man, my father allowed him to do so, but suffered from the recitation. We paid the reciter's passage back to America, but never heard of him again."

GENERAL regret will be felt, says the *Daily News*, by the announcement that no part of the late John M. Swan's recently completed work for the Rhodes Memorial will be seen at the forthcoming Academy. It is to be feared, moreover, that even later the British public will have no sight of the eight colossal lions or the bust-portrait of Cecil Rhodes. All of these will be shipped to South Africa soon after they are cast. Mr. Swan had finished, however, a picture of two polar bears on an ice-floe, which has been sent to Burlington House.

DR. M'GEE, a daughter of Professor Simon Newcomb, the late eminent scientist, is the only woman in America who ever had a commission in the army. She is first lieutenant of the United States Army Medical Corps, and during the Spanish-American War, and later, while the war between Japan and Russia was going on, she bore a weight of responsibility that has been equalled by few men. Dr. M'Gee can show a wonderful record of work, and she has fought with disease in many campaigns, organising her army of nurses, and showing generalship of the highest order. In the Far East she received her rank as commissioned officer in the Japanese Army, and for more than a year she and her colleagues tended the wounds and ministered to the wants of the disabled soldiers of the "flowery kingdom."

IT is claimed by M. Svoronas, the director of the Numismatic Museum at Athens, that he has found the rift or chasm which was believed in the days of antiquity to lead to Hades, and to be the abode of the Furies. The hill of Colonus, a mile and a quarter north-west of Athens, and the scene of the "Ædipus Colonus" of Sophocles, has been studied to some purpose, and the chasm has been discovered (according to a correspondent of the *Manchester Guardian*) beneath the foundations of a small house. From its position M. Svoronas claims that he has been able to identify other points in the action of the drama, notably "the hollow place" in which was the altar of Poseidon where Theseus was offering sacrifice within earshot, but out of sight, of the principal personages.

WE have received a letter referring to our recent comment on the cruel treatment to which the fur-seal is subjected in order that its beautiful skin may be supplied to ladies of fashion. Our correspondent writes, "It

is said that sealskin is a useful and necessary article of clothing, and that without it many people could not withstand the rigours of the English winter. This is a mere subterfuge. . . . We are depending on the animal kingdom less and less for our clothing, and imitating the various wools, leathers, and furs. Preference should be given to the newer and better way. To do so would not involve so much self-denial as might at first appear. The ruthless ill-treatment of the fur-seal is a special horror, since he is one of the most timid beings in the world. . . . I have read Mr. Collinson's pamphlet, and all I want to say is that I would rather go about wrapped in a blanket than wear a bit of genuine fur-seal."

If the proposed scheme for holding an International Horticultural Exhibition in London in the summer of 1912 is carried out, it will doubtless find favour with the general public, to whom the flowers may speak more eloquently than statesmen of the goodwill that should exist between different nations. It is estimated that a site of between 13 and 20 acres is required, and as the exhibition would probably be held about the end of May, or the beginning of June, when roses, rhododendrons, and azaleas are at their best, London would be treated to a real festival of flowers. Those who are in the habit of going to the Temple flower show every season will be able to judge of the attractions which a flower show on a much larger scale, and lasting for ten days, would offer to the general public in the Metropolis.

On the occasion of Mr. Winston Churchill's visit to Brighton last week, to investigate the police-aided scheme for clothing destitute children, the Chief Constable, in giving an account of the work already accomplished, said that in 1904, when the work was started, an appeal to the public brought voluntary contributions to the extent of £136, out of which 445 children were clothed. The effect at once produced was that, instead of the children looking upon the police as their natural enemies, they became friendly towards them. During the second year of the existence of the scheme they equipped thirteen girls for service. The work had grown year by year, till last year the sum contributed was £692, which enabled them to clothe nearly double the number of children that they did in the first year—namely, 851, and to put into service fifty girls, the large majority of whom otherwise must have gone down to a very unsatisfactory way of living. The latter alone justified the work done. The materials for the clothes were purchased cheaply at sales, and in the course of their work they found that the children often had widowed mothers, and these women made the clothing—no less a sum than £415 having been spent in that manner.

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MEETINGS OF THE DOMESTIC MISSION CONFERENCE LONDON, APRIL 26, 27, and 28, 1910, at the BLACKFRIARS MISSION and STAMFORD STREET CHAPEL, S.E.

TUESDAY, APRIL 26.

7.30 p.m.—Religious Service.

Conducted by Rev. T. LLOYD JONES.

Address by Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

WEDNESDAY, APRIL 27.

10 a.m.—Religious Service.

Conducted by Rev. W. J. JUPP.

10.30 a.m.—Conference.

Mr. W. BYNG KENRICK in the Chair.

Principal J. ESTLIN CARPENTER, M.A., D.Litt., on "The Training of the Social Worker."

2.30 p.m.—Conference.

Mr. G. H. LEIGH in the Chair.

Addresses by Dr. C. S. LOCH, Prof.

Admission to the meetings is free, and all who are interested are invited to attend. All the meetings will be open for discussion.

Full particulars with regard to the various sessions and the arrangements made for the convenience of visitors will be sent to any who are interested, on application to the Secretaries: Rev. JOHN C. BALLANTYNE, 25, Wansley-street, Walworth, London, S.E.; Rev. R. P. FARLEY, B.A., 11, Algernon-road, Kilburn, N.W.

E. J. URWICK, M.A., and Mrs. WILLEY on "The Call for Voluntary Service."

7 p.m.—Public Meeting.

Rev. J. M. LLOYD THOMAS in the Chair. Address by Mrs. SIDNEY WEBB, D.Litt., on "Social Workers and Poor Law Reform."

THURSDAY, APRIL 28.

10 a.m.—Religious Service.

Conducted by Rev. A. W. TIMMIS.

10.30 a.m.—Conference.

Rev. HENRY GOW, B.A., in the Chair.

Addresses by Rev. J. L. HAIGH, Rev. W. J. BISHOP, and others on "The Future of Our Missions."

1 p.m.—Concluding Address by the Rev. F. K. FREESTON.

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